

Address of the Retiring Editor.

THIS year, the EDITOR of the BAPTIST REPORTER from its commencement terminates his labours; but he is happy in being able to inform his old friends, and the Baptist denomination generally, that the REPORTER will not cease to exist, arrangements having been made for its continuance in an enlarged and improved form.

It has been our custom, for several years past, to take a review in this Annual Address of the leading events of the past year. We trust we shall be kindly excused, if, instead of such a summary, we refer our readers to our monthly "Reviews." A glance at the past history of this publication, and its future prospects, may be more appropriate now.

This is our thirty-seventh annual volume of the REPORTER. We say "our," for he who now closes his labours was its originator, and has, ever since, been its sole proprietor and editor; and he now refers to this fact with gratitude to God, who permitted him for so many years never to fail in sending out, in due time, one of its monthly issues. Indeed, this is to him a matter of wonder as well as gratitude; for, so far as he is aware, the fact is without a precedent or a parallel in the history of religious periodicals. May his successor be permitted to labour for a longer period, and with far greater success!

We may be allowed to remind our more aged readers that when the REPORTER was commenced, each of the two leading sections of the Baptist body had its own periodical organ of intelligence; but they were shy of each other, and stood wide apart. In this periodical, the proceedings of *all* the evangelical Baptists, of every shade of doctrine, were impartially reported, and their attempts to do good encouraged. We have reason for believing that a better understanding of each other, leading to an increase of brotherly kindness and charity, was the happy result. We have full confidence that the future EDITOR of the REPORTER will pursue the same course of kind conciliation and good-will.

During the past forty years great events have transpired in the history of the world; but we need not here allude to them further than to remind the friends of the Redeemer that most of them have already opened wide and effectual doors—long closely barred—through which the heralds of the Gospel may now freely pass to publish its glad tidings.

In our land, too, the enlargement of our political liberties was followed by the removal of many objectionable statutes affecting the religious freedom of Dissenters from the Established Church. But the great battle for the separation of Religion from State patronage and controul has yet to be fought and won. We are gratified in being able to inform our readers that the coming EDITOR has already given proof of his courage and ability in this fight for religious freedom; and we dare assure them that he will never flinch the strife. May he live to be crowned one of the victors!

We write candidly and faithfully. We never yet misled our friends, and we would not now. We feel much more than we shall attempt to express in penning this, our last address to them. But we have found considerable relief in the consideration that we are leaving our much-loved work in the hands of

one in the vigour of manhood, who has now for several years, nay, from his youth up, been successfully engaged in conducting similar publications. Indeed, to write freely, we know not one to whom we could commit the future management of this publication with more confidence than to the publisher of *THE FREEMAN* and *THE CHURCH*.

We might, under other circumstances, have said more in this Annual Address, but we forbear the attempt. Through the favour of the NEW EDITOR we may occasionally be permitted to say a few words to our old friends, and the many new ones to whom he may introduce us. We wish for him a far more extensive circulation than we have ever been able to secure, and pray that God, for many years to come, may bless him with health and wisdom, that he may prosecute his numerous engagements with comfort to himself, and benefit to the readers of all his publications.

We cannot close without expressing, though in few and feeble words, our heart-felt thanks to those faithful friends of ours who stood by us for many years; some—alas! how few now! from the beginning. In a few days we enter our seventieth year; and more than half that time we have been engaged in issuing this and other monthly publications. Fifty years ago we began to serve Christ by teaching the young in Sabbath Schools. We are now content to end as we began,—tending the little ones. Our *CHILDREN'S MAGAZINE*, *LITTLE CHILD'S*, and *CHRISTIAN PIONEER*, we shall continue to prepare and issue as heretofore.

JOSEPH FOULKES WINKS.

December 1st, 1863.

Address of the New Editor.

THE EDITOR, for the future, of the BAPTIST REPORTER, desires to express his hearty gratitude for the kind and generous words in which he is introduced by the retiring editor. To Mr. JOSEPH FOULKES WINKS,—the editor for thirty-seven years,—he can but offer the most respectful acknowledgments, for his earnest, able, and consistent efforts to unite and build up the Baptist denomination; also for his able exposition and defence of the "truths most surely believed among us," and of other truths, now, indeed, "surely believed," but which have become powerful only through persistent advocacy.

In assuming the position so honourably occupied by Mr. WINKS, the new editor feels conscious of his responsibility: he will only say that it will be his aim and effort to make the BAPTIST REPORTER all that it has been in the past,—adding, of course, such improvements as enlarged space enables him to contemplate. The REPORTER will still be a *Reporter*, giving a condensed but complete report of denominational intelligence. It will also contain original articles (for the supply of which the editor has already arranged with a number of able contributors), chiefly on the topics of the day. If he can succeed in doing anything that shall contribute to the promotion of denominational unity,—if he can, in the smallest degree, aid the progress of large-hearted love and loyalty to truth,—if he can uphold the distinctive principles of the denomination as firmly, and yet in as generous a spirit as they have ever been upheld by his predecessor,—it will be a source of thankfulness to him who now subscribes himself,

THE EDITOR OF THE BAPTIST REPORTER.

London, December 1, 1863.

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THE
BAPTIST REPORTER.

JANUARY, 1863.

REV. C. H. SPURGEON AN "EPISCOPALIAN-PRESBYTERIAN-
INDEPENDENT."

"WONDERS never cease" is an old saying; and truly if they did it would be a wonder—a wonder of wonders, and the greatest of all wonders in this wonder-working world. Men love the wonderful; the demand creates the supply, and hence it is that some men get their bread, and more than bread only, by doing wonderful things:—

"Like Katerfelto, with his hair on end
At his wonders, wondering for his bread."

But things wondered at are not found only in the wide outside world, they may sometimes be discovered within a more limited region. What we call the religious world is not without its wonders; as Mr. Spurgeon has lately pointed out in his amusing lecture on "modern miracles;" when delivering which he had too much good sense to direct attention to himself. He might have done so, but if his sense of propriety or his modesty would not allow him, that is no reason why we should not. For is not Mr. Spurgeon himself a wonder, and have not some of his performances been wonderful? While yet a youth he attracted thousands to hear him, and having filled the largest places that could be engaged on either side

of the Thames, erected and opened, free of debt, the largest dissenting place of worship in the Empire. His skilfulness in propounding his peculiar doctrines passes wonder. He glories in Calvinism, and holds up Arminianism to reproach; and yet he preaches so much Arminianism that it would be an easy task to compile a respectable volume consisting of paragraphs from his published sermons, with the title, "THE ARMINIANISM OF THE REV. C. H. SPURGEON."

But Mr. Spurgeon has just startled us by the annunciation of a new wonder, not in the matter of doctrine, but in that of the constitution and government of christian churches. Here are his words as reported in the London religious newspapers.

"At a recent *soiree* of the Clapham Presbyterian New Church, the Rev. C. H. Spurgeon having been called upon to address the meeting, was received with enthusiastic applause. He said—"He was exceedingly glad to be present in such a building, and he would not have the heartless cruelty to outrage the building in any way, because it was quite refreshing to pass by its elegant front, which exhibited such an advantage

upon the ancient architecture they were wont to see connected with chapels, without the adoption of the foolish style of Gothic architecture which was being adopted by some dissenting places of worship. So long as it was not Gothic he did not care what it was. In that elegant, spacious, airy, light sanctuary there was room for the soul of a man. Possibly improvements might be made in the building; but they would never see a perfect building until they saw a perfect man. Happy was he that such a chapel as that had been erected in Clapham. They used to call it 'the parish of all the saints'; but there was no Presbyterian church; now there would be all the churches, and he hoped that 'all the saints' would be saints indeed. The opening of such a place seemed to him to be a theme of great gratitude, and of gratitude without alloy. What if the Scotch had always been coming South—and always would? Even the extinct animals, we were told, were always found with their fore-feet towards England, and we should hardly have been so rich in geological remains if animals had not migrated this way. We needed the Scotch people; we wanted some of their sound divinity, strength of mind, stern logic once more. He rejoiced that this was a Presbyterian church; he was a Presbyterian himself. Seriously and solemnly, he believed Presbyterianism to be the government scripture had ordained. He was not an Independent, and he objected altogether to be classed with the Independents. He was Episcopalian-Presbyterian-Independent, but rather more Presbyterian than Independent. It might be well that churches should be separate and distinct; but he believed that it was a loss of power to the denomination to which he belonged, which might have done greater things if it had not been foolish enough to bind

itself to isolation, instead of working by that hearty co-operation which the Presbyterian form of government would have afforded."

What use the Episcopalians or the Presbyterians have made or may make of these remarks we are not yet aware; but the "Methodist Recorder" has a leader on the subject; and we place some extracts from it in juxtaposition with the above before we proceed.

"Mr. Spurgeon, at a meeting of Presbyterians, the other day, at Clapham, declared his preference for the connexional as compared with the congregational form of church government. He objected to be classed with Independents, not being a believer in the theory that every separate congregation or church possesses its own rights of supreme and unchallengeable sovereignty. So far we are altogether at one with the far-famed preacher of the Metropolitan Tabernacle. As Wesleyan Methodists, however, we carry out the connexional principle very much further than Mr. Spurgeon does—possibly, very much farther than he would at all approve of. For example, if he had been a Methodist minister, instead of residing in a substantial country house, driving one of the best horses in London, and enjoying the comforts of a thousand or two per annum, he would have been required to share the same abode, and to content himself with the same remuneration as the rest of his brethren. No doubt, it requires a special training and a peculiar love for the church of his birth or of his choice to enable a man of superior abilities to remain content under the restrictions of such a system. Properly speaking, Methodism knows nothing of preachers' salaries—its ministers enter upon their life duties with the understanding that houses will be provided for them, which they must share in common with each other,

and that their food and raiment will be provided in a plain way, with education for their children, and nothing more. There is, it is true, some difference between the stipends in particular circuits; but we have no such enormous disparity as exists in most other christian communions in this particular. We have no rector dozing upon three thousand a-year, while his curate has to work hard for one hundred; nor have we the pitiable spectacle of a Congregational pastor starving, with half a dozen children, upon fifty pounds a-year, and compelled to turn print-seller, or tea-hawker, in order to eke out what is called by courtesy a living, while his brother minister in the large town ten miles off rejoices in fifteen times that amount. No one, we presume, will for an instant deny that there are now, and always have been, preachers in Methodism equal to the best class of men in other denominations. The thoughtful observer will not fail to note, as a phenomenon well worthy of attention, the restraint which such men, under certain circumstances of temptation, must of necessity exercise over themselves.

More truly than any other association of churches, we Wesleyans are a connexion. To maintain this principle involves, unquestionably, occasional sacrifices of individual liberty. These sacrifices must be regarded as the price to be paid for the privilege of connexional sympathy and aid and *prestige*. On the other hand, the absence of all these advantages, the gloominess and monotony and feebleness consequent upon isolation, constitute the price which the independent pastor has to pay for his individual liberty. And a high price it is—far beyond, in our estimation, at least, the value of what is gained. To harmonise the rights of the individual with the claims of the body is necessarily a

difficult problem. It may be urged, and with great truth, that church authority, if not duly guarded, may become so weak as to be set utterly at naught. The Established Church would be infinitely more respected at this moment if it possessed disciplinary power which would enable it to deal with Bishop Colenso. Such cases of combined heresy and dishonesty remaining apparently unpunished, will effect more powerfully than a hundred abstract arguments a general and salutary conviction of the necessity and the value of competent church authority."

Our readers will perceive that this writer avails himself of the opportunity which Mr. Spurgeon has afforded him for lauding the Wesleyan system of connexional action; in doing which he also aims some sly but hard raps at those ministers of Congregational churches who have secured the "Prizes"—as Lord Melbourne called the bishoprics of the Establishment. But our business just now is not to comment on the "Conference" system, or we might point out some of its inequalities and assumptions. For are there not among them poor and rich, *alias* "Prize" and "Penal" circuits for the preachers, awarded or inflicted as they demean themselves? And is it only an ill-natured remark that "all their people have to do, is to pray and pay?" The course of Methodism has not always run smoothly over the connexional rails; there have been some joltings, and many stoppages, to let dissatisfied passengers get out of the train, or to turn them out.

Our business is with Mr. Spurgeon and his astounding disavowal of Independency, or, which is the same thing, Congregationalism. We say astounding, for so far as we know it is unprecedented and *unique* in one of our regular ministers, and therefore one of our wonders. We confess that when we heard it we

were stunned as by a sudden blow from behind; and we do not yet feel quite recovered from its effects. But we must try to regain our equilibrium. And our first effort will be to remind our readers of the principles and actions of our forefathers.

No sooner had the English people got the Bible in their own hands than the most observant and thoughtful of them discovered that neither Popery nor the Protestant Episcopal System which supplanted it in England, were after the pattern of the first apostolic churches. Talking with each other, they agreed to meet often together for spiritual purposes; and regarding as applicable to themselves the injunction—"Come out from among them and be ye separate," they withdrew from attending the parochial places of worship and called themselves "Separatists."

These early Noncon's agreed in regarding their little assemblies—"congregations" they called them—as complete in themselves. They might correspond, or interchange visits with their brethren in other parts, but they allowed no foreign interference or control. In so doing they believed that they were imitating the pattern of the apostolic churches. But they were acting illegally, and hence their secret meetings, and the bitter persecutions of their enemies.

For some time they were only known as Separatists—"schismatics" was their nickname; but among them were those who retained the custom of infant baptism, and those who advocated the baptism of believers only. When persecution drove many of them to Holland, and they were free to act in accordance with their convictions, the friends of Mr. Smyth from Gainsbro, were formed into a Baptist, and the friends of Mr. Robinson from Scrooby, into an Independent,

or Pædobaptist, congregation; both retaining what we now call the "Congregational order of Church government"; and this order has been observed in all Independent, or Congregational churches, whether Baptist or Pædobaptist, until this day. Mr. Spurgeon says we have been "foolish" in binding ourselves to this system, which he calls one of "isolation." How correctly we shall see hereafter.

Opposed to this unassuming, and in those days, unprotected mode of voluntary worship, were the two powerful state-church establishments of England and Scotland; the English with its diocesan bishops and church courts was built on the platform of popery, of which it was, to a great extent, only a modification; and the Scotch, less objectionable certainly, was that of the Genevan Reformer, John Calvin, both in doctrine and discipline, with its presbyters and synods; but both were parochial and endowed by the state.

Those of our readers who attended the lectures, or read the numerous publications which appeared during the past year on the Bicentenary question, could not but notice that a little more than two hundred years ago, after the struggle for civil and religious liberty which ended in the defeat of the King and his bishops, and the establishment of a commonwealth, another struggle for religious national supremacy ensued; when the Scotch Presbyterians, attempting to establish their system in England, were only kept at bay by Cromwell and the Congregationalists.

Episcopalians claim all the people of England, from their birth to their death, as committed to their spiritual care. They pretend to transform them into christians after their birth, and assure them of a joyful resurrection after death. For all this, and much more, they must be well paid;

and hence their rich endowments, supplemented by church rates imposed on grumbling dissenters and sneering unbelievers.

Presbyterians of the old school manage their matters in a less objectionable way. The parishes are clustered into districts which are governed by synods of ministers and ruling elders, the chief power being centralized in the Annual General Assembly. They have no Lord's Spiritual in Parliament, but they love state aid.

The Wesleyan Methodists have also their circuits and their districts, which, as well as all other matters of church order, are under the entire control of the Annual Conference of one hundred selected ministers. None have done better in carrying out the voluntary principle, but none are more ready, nay clamorous, to receive Government Grants for their schools.

We have glanced very briefly at these, the greatest of our Protestant "Connexional" bodies, that our readers may, if they can, form some opinion of what Mr. Spurgeon can by any possibility mean when he calls himself an "Episcopalian-Presbyterian-Independent."

For our part the more we think of it, the more our wonder grows. Mr. Spurgeon is a fearless man, and speaks out boldly what he thinks. We claim the same right. Let no man dispute it.

In the exercise of this right we would ask Mr. Spurgeon if he has deliberately and really renounced the Congregational mode of church government. He began his ministerial career as a Baptist—and therefore as a Congregationalist. He was pastor of the Congregational Baptist church in New Park Street, now meeting in the Metropolitan Tabernacle, which spacious building was erected by them and for their use. How then has it come to pass that he now declares himself to be

an "Episcopalian-Presbyterian-Independent." Mr. Spurgeon loves a joke, he tells us, even in the pulpit. Was this one? No: for he declares that he is speaking "seriously and solemnly."

Seriously and solemnly then we ask Mr. Spurgeon in what respects he wishes us to regard him as an "Episcopalian?"—for this is the first name in the triune cognomen he has adopted. An Episcopalian! In what? Are we to understand that he now goes for Lord Bishops, lifting their mitred fronts in parliaments and palaces, with all the long list of Episcopalian church offices—for prescribed prayers and readings from the Apocrypha—for "unfeigned assent and consent," to all the liturgy and all the articles, however irreconcilable with themselves and with Holy Scripture—for the popish apparatus of Church courts—for church rates—and above all for infant regeneration by christening! For all this, and much more, a man must go for, if he be a real Episcopalian and not a sham.

But perhaps we are treating the matter too "seriously." Mr. Spurgeon may not go for the whole animal from the tail to the snout, but only for a tit bit here and there. If so we are curious to know what peculiar parts of the Episcopalian system in doctrine or discipline he prefers; we hope he will tell us, and then we shall know whether we can with propriety call him what he calls himself,—an "Episcopalian."

The second name Mr. Spurgeon has adopted is "Presbyterian," which John Milton—the naughty man!—said was "but old priest writ large." But never mind that. If the speaker said not a single word by way of explanation as to why he called himself an "Episcopalian," he has not now left us to grope our way in the dark, but has kindly shed a little light on our path. We need not quote his words

again. Our readers can turn to them, and read from "We needed the Scotch people," &c., to the end.

Of course we have less objection to Presbyterianism than to Episcopalianism, the mode of worship among Presbyterians being more simple, and, so far as we have seen, similar to that of Congregationalists. But there is one impassable gulph between them. The Presbyterians willingly receive state-aid when they can get it without state-control. The Congregationalists will have neither. And further, their churches must submit to the regulations of the synod of the district, and to the decisions of the General assembly. Moreover, they are all, both the Free and the Endowed Scotch Churches, strong Pædobaptists. And yet Mr. Spurgeon says he is a Presbyterian himself!

But the last name puzzles us most. For when we look at the three, we must certainly regard the last as the most important—the substantive in fact, and the first and second as descriptive adjectives. But Mr. Spurgeon will not allow this, "He was not Independent, and he objected altogether to be classed with the Independents. He was Episcopalian-Presbyterian-Independent." Look again! for it is a wordy wonder—"he was not an Independent"—he was an "Episcopalian-Presbyterian—what? Moravian or Methodist?—no—Independent." And we have all this at a breath!

"Can such things be,
And yet pass by us as a summer cloud,
Without our special wonder?"

Verily "great men are not always wise," and they sometimes say and do "foolish" things. Mr. Spurgeon cannot appear in three characters at once; but for his consolation we remind him—and it is the only parallel case we remember, though he only wished to appear in two—that even Lord Brougham himself made a similar attempt when he

inquired, eminent lawyer though he was, if he could not be a citizen of the French Republic and retain his allegiance to the British Crown.

Are we to be told, after this, that we have only "found a mare's nest;" that we are "fighting a fancy—a mere shadow," and all the rest of it. We have taken the report of Mr. Spurgeon's speech as we found it published, and we have not yet seen either a contradiction or an explanation.

We expect, however, that we may be quietly told that all the speaker intended was to express his approval of the synodical action of Presbyterians. If so, we concede that he had a perfect right to express that approval. But why were we not told so in explicit, and not in general and comprehensive terms? This, however, would throw no light on "Episcopalian."

Mr. Spurgeon's remarks on the denomination to which he belongs having been "foolish enough to bind itself to isolation," will occupy our attention in our next.

We are quite aware that we have undertaken an onerous task, from which others appear to have shrunk; and we have not hidden from ourselves the fact that Mr. Spurgeon stands deservedly high in the estimation of many. But we could not allow these considerations to deter us from the discharge of a public duty. It is no light thing to charge a whole denomination with foolishness; and the gravity of such a charge is increased by the high position of him who makes it. Besides, we are anxious to shew that the first founders of baptist churches in our country did not adopt the congregational system without due consideration. They counted the cost; and their successors have, until this day, indorsed their faithful adherence to New Testament patterns of christian churches.

Spiritual Cabinet.

ON MODERN UNBELIEF.

BY DR. ALEXANDER, NEW YORK.

IF Satan has the guile, the experience, and the enmity which we commonly ascribe to him, he may be expected not to confine himself to one mode of attack on christianity, but to bring up new forces and lay siege to new points in each successive age. And if the defenders of truth have been as successful as we allege, they must make up their minds to see fresh reserves of argumentation, satire, and obloquy taking the places of those which have been resisted and overcome. These antecedent probabilities are exactly realised in the actual strategy of our powerful antagonist. Christianity has been assaulted in every age since the beginning, but with a continual change in the object of the onset and the weapons and manœuvres of the foe. The objections of Porphyry and Celsus seemed formidable in their day, and called out early writers in those Apologies, as they are named, which still exist in the libraries of the learned; but their objections would scarcely disturb the faith of a christian child in our times; and they have long been laid asleep. A tremendous force was brought to bear against the Church by the English deists, and their successors, the philosophers of France. From the literature, the elegance, the occasional wit, the numbers and the skill of these opponents, an undeniable shock was given to the belief of thousands, as we may see in the period anterior to the French Revolution. There were not wanting men to predict that christianity would speedily yield before such talent and daring as those of Voltaire, Rousseau, Hume, Gibbon,

Diderot, and D'Holbach. The work wrought by these fascinating scholars, in academies, courts, and drawing-rooms, was carried on lower down in society by such men as Paine, in clubs and pothouse. All these attacks of the eighteenth century had a common character. Whether sceptical, deistical, or atheistical, they all belonged to what has since been known as Rationalism. All denied the Bible, and many of them treated it with scorn, sarcasm, and blasphemy; all set up human reason as the sole origin of truth on the points in question. Materialists and immaterialists, sober theists and blank atheists, they agreed in this family likeness. There was no elevation, or enthusiasm, or mysticism. Every thing in religion was brought to the test of cold calculation. The pretence of close logic was never more vauntingly put forth. It was by critical dissection and links of reasoning almost mathematical, that all these unbelievers undertook to demonstrate the falsity of our alleged revelation. This was the form of infidelity which prevailed in France, Prussia, Scotland, and in certain circles in America, during the youth of our fathers. It may be seen in its best colours in Volney and in the letters of Jefferson. What a sweep it made in France, even of the Romish clergy, is known to all who have ever contemplated the career of a Talleyrand, a Siéyes, or a Fouché. Some of the worst of the bloody actors were unfrocked priests. It was against this form of opposition that Divine Providence called forth such writers as Watson, Beattie, Campbell, and Robert Hall. Some of

our most valuable treatises on the evidences of christianity are the fruits of this warfare. Voltaire predicted that [in twenty years christianity would be extinct, and Mr. Jefferson seemed to smile in anticipation of an age in which superstition should be no more. Once in a while, and generally among the least educated, especially artisans and operatives who come to us from Great Britain, we find a knot of antiquated scoffers, who pore over these exploded books and shed libations upon the carcass of Paine. That grand army is as thoroughly disbanded as was Napoleon's at Waterloo; but christianity still survives, and some of its greatest triumphs have been made since this very epoch. We have beheld, not the enthroning of the goddess of reason, but the era of the Bible Society, of Missions, of mighty Revivals, and of increased Protestant union. If the citadel of christianity is to fall, it must be by other weapons than those which lie black and rusty around the fortification, like the spiked cannon and stray balls which mark the spot of former engagements. That campaign of the antichristian war has reached its close; and he who would bring forth against us the armament of an age utterly left behind, only betrays the simplicity of ignorance. But are we, therefore, to conclude that satan has desisted from his attempts? By no means. He has only availed himself of the pause, to levy forces for a new campaign, and assault positions heretofore unatempted. And it is a most interesting and needful inquiry, in what shape the infidel incursion of our own day is to be expected; for the whole line of our defences must be conformable to the dispositions of the enemy. It is my desire, therefore, to ask your attention to some characteristics of the infidelity which we have most to fear for our

selves and our children. And here there is danger lest we make the field of observation too wide, and thus content ourselves with a superficial view. We ought therefore to exclude, however important in their place, all those forms of error which claim for themselves a part in the church foundation, and which name themselves christian. It is no heresy, however noxious, which we would now examine, but infidelity. Nor must we err so grossly as to assert that all infidels belong to a single class. Their name is legion: It has been admitted that here and there a specimen may be found of the old-fashioned calculating unbeliever of the French or Jacobin, that is, the rationalistic school. Among the remainder there are also various degrees. No one is ruined all at once. In the awful descent each apostate finds "beneath the lowest deep a lower deep;" and the precise shade of blackness and darkness which we meet in him must depend on the stage of this downward progress at which we make our observation. Yet the infidelity of the nineteenth century has characteristics as discernible as that of the eighteenth; and if these are occasionally less distinct, it is because the unbelief of our day is forming, but not formed; the process is incomplete; the development is still going on. We have to examine tendencies rather than results; yet as naturalists can detect the poison fruit even in its blossom, and the viper in its egg; and as the premonitions of the earthquake or volcano give inarticulate warnings before the earth is cleft and the lava boiling over, so we have a right to sit in judgment on the falsities beginning to prevail, even though we know but in part whereunto they shall grow.

[Dr. Alexander then points to some of the more plausible pretences and insinuating forms, which Infidelity has recently assumed.]

Poetry.

THE REDEEMER'S TEARS.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

'Tis evening; over Salem's towers a golden lustre gleams,
And lovingly and lingeringly the sun prolongs his beams.
He looks as on some work undone, for which the hour has past,
So tender is his glance and mild, it seems to be his last.
But a brighter Sun is looking on—more earnest is his eye,
For thunder clouds must veil him soon, and darken all the sky:
O'er Zion still he bends, as loath his presence to remove,
And o'er her walls there lingers yet the sunshine of his love.

'Tis Jesus! with an anguished heart, a parting glance he throws,
For mercy's day she has sinned away for a night of dreadful woes:
"Would thou hadst known," he said, while down his face rolled many a tear,
"My words of peace in this thy day—but now thy end is near.
Alas for thee, Jerusalem! How cold thy heart to me!
How often in these arms of love, would I have gathered thee!
My sheltering wing had been your shield, my love your happy lot,
I would it had been thus with thee; I would, but ye would not."

He wept alone, and men passed on—the men whose woes he bore,
They saw the Man of Sorrows weep, they had seen him weep before;
They asked not who those tears were for, they asked not whence they flowed:—
Those tears were for rebellious man—their source the heart of God!
They fell upon this desert earth like drops from heaven on high,
Struck from an ocean-tide of love that fills eternity.
With love and tenderness divine those crystal cells o'erflow—
'Tis God that weeps, through human eyes, for human guilt and woe!
That hour has fled—those tears are told—the agony is past:
The Lord has wept, the Lord has bled, but he has not loved his last!
From heaven his eye is downward bent, still ranging to and fro,
Where'er, in this wide wilderness, there roams a child of woe.

And when the rebel chooses wrath, God waits his hapless lot,
Deep breathing from his heart of love—"I would, but ye would not."

JOHN GUTHRIE, M.A.

Reviews.

Bungay Library, Vol. V.—The Acts of the Apostles: an Exposition for English Readers, on the basis of Professor Hackett's Commentary on the original text. By the Rev. S. Green, B.A., Rasedon College. With a new and literal version. Vol. II. London: Henton & Son.

IN this volume Mr. Green completes the arduous task he undertook to accomplish; and he has done this in a way, we venture to affirm, that will establish his reputation as a biblical scholar. English readers, like our-

selves, will be greatly indebted to him for the light he has shed on this very interesting portion of Gospel History. In addition to the text, which refers to the mission and labours of Paul, we have, in this volume, about fifty pages of Supplementary Notes, and a copious Index. We would direct the attention of young men to a few words from the Preface to this volume. Mr. G. says:—

"If the Editor may conclude with one recommendation to educated young people of leisure who may take up his volumes,

it is that they should endeavour to gain a knowledge of Greek for themselves. The difficulties of acquiring the language are much exaggerated: it is not necessary to become a proficient in Greek classical literature in order to be able to study and understand the New Testament; and were the task harder than it is, it would be a thousandfold repaid in the profit and rich delight of being able to commune with the souls of Evangelists and Apostles through the very words in which they have recorded the Oracles of God."

Letters of William Cowper; being a Selection from his Correspondence; with a Sketch of his Life, and Biographical Notices of his Correspondents.

Boughton Grange, and some passages in the history of its Owner.

Food for Lambs: or, a Selection of Texts for Young Children.

London: Religious Tract Society.

WE are told that Robert Hall "considered the Letters of Cowper as the finest specimens of epistolary style in our language." This neat edition, which contains two hundred, selected with great care, will, we feel sure, be a welcome visitor in English families.

"Boughton Grange" is what some would call a religious novel; but the writer has kept within the bounds of what is probable and natural; the tendency of the tale is good, and the religious sentiments are evangelical.

"Food for Lambs" is not only "a selection of texts" for every day of the year. Each of the texts is followed by a suitable verse or two of poetry, and here and there are pictorial illustrations. This "Food for Lambs" will, we think, be also relished by many of the sheep of the Saviour's flock.

Christian Faith and Practice. By James W. Alexander, D.D., New York. London: Hamilton, Adams, & Co. Edinburgh: Elliot.

DR. ALEXANDER is a serious and thoughtful writer. We have already given specimens of his style from his treatise on "Consolation." This volume consists of twenty excellent sermons, rich in Gospel truth, and peculiarly adapted to these times. The first, on "Our Modern Unbelief," is a masterpiece. We have given an extract in previous pages.

Correspondence.

THE ENGLISH BISHOP AND THE JEWISH RABBI.

DR. COLENSO, the Church of England Bishop at Natal, South Africa, has clinched the nail driven by the authors of the "Essays and Reviews," by publishing a volume of objections to the authenticity of the Five Books of Moses. This daring and reckless conduct has excited much amazement and alarm among his christian friends; but the chief Rabbi of the Jews in London, thus briefly and quietly, in a letter to the *Athenaeum*, disposes of both the objections and the scholarship of the bishop.

"16, Finsbury Square, Nov. 24, 1862. A CROP of rejoinders will, no doubt, soon spring up to refute the various arguments used by Dr. Colenso for impugning the historical veracity of

the Pentateuch. My object in writing this letter is by no means to vindicate the truth of the Bible. I consider Truth to be powerful enough in itself to triumph over presumption and injustice. The Bible has, indeed, stood more powerful attacks than Dr. Colenso has been enabled to make upon it. I would simply inquire, as one of those to whom a 'critical examination of the Pentateuch' is of special interest, how far the promise held out on the title-page is fulfilled in the body of the work. The author assigns as one of the reasons why it had been left to him to discover the unhistorical character of the Pentateuch, the little progress which Biblical studies have as yet made among the English clergy, and the neglect of the study of the Hebrew language (p. xxi). Dr. Colenso is not, I fear, much in advance of his brethren.

In § 53, he says that Lev. xxiii. 40 ('Ye shall take you the boughs,' &c.) contains the description of the way in which the booths to be used during the Feast of Tabernacles were to be made! — a mistake, which may be overlooked if made by the brilliant Author of 'Coningsby,' but is unpardonable in one who is an eminent Divine, and is anxious to be considered a learned critic. A Jewish child would set the Bishop right on this point, and inform him that the four vegetable productions were to be taken into the temple 'to rejoice before the Lord seven days,' and are in no way connected with the booths.

We can easily see, however, why he has fallen into this egregious error. The author does not seem to have consulted the original; he suffers himself to be bound in the trammels of the authorized Version, and servilely copies its mistranslations. He renders (Lev. xxiii. 40, *Pêee aytz hahdah*)* 'boughs of goodly trees,' instead of 'the fruit of the goodly tree.'

And further, throughout his criticisms the author wholly ignores the labours of the Jewish commentators in the same field. He devotes so much space (chaps. ii. and iii.) to show that the clumsy devices of Kurtz and Hengstenberg for reconciling the difficulty about the family of Judah are untenable, but does not allude to the simple solution suggested by the critical Ibn Ezra, that the idiom, *Vâ-yêhee bahhayth hâhê*, need not be taken literally, but that the event recorded in that chapter (Gen. xxxviii. 1) may have taken place many years before (just as in Deut. x. 8).

A critical examination; according to Dr. Colenso, signifies, indeed, taking every word and every expression in its most literal sense, which an *unbiased* reader of the Biblical narrative never dreamt of. Who did ever think that the expression, 'the children of Israel went up armed,' should mean that each and every one of the 600,000 possessed arms? Would the newspaper report, 'The Russians have invaded Turkey,' be explained by him to mean that

every single native of Russia had joined the expedition?

Who did ever suppose, — unless, indeed, he were as absurd as Dr. Colenso makes out the writer of the Pentateuch to have been, — that the whole of the congregation were gathered unto the door of the Tabernacle? Do we never speak of a nation, when we only mean its representatives?

Had the author studied the Bible with a little greater attention, we should not have been favoured with the outburst of his virtuous indignation, and the Zulu Kaffir would have been taught the true meaning of Ex. xxi. 20-22. Bishop Colenso would have discovered that the commandment does not refer to murder with malice *prepens*, but to accidental manslaughter; and that still, if the slave died under his master's hand, it is to be avenged (for this is the true translation of *Nakkôm yinnakkôm*, Ex. xxi. 20, not 'he shall be punished'). And this expression he would have found explained by the ancient commentators to mean, execution by the sword.

But, in fact, there is scarcely one difficulty, one imagined contradiction or impossibility, raised and gloated over by him which has not already been touched upon and satisfactorily explained by one of the Jewish expositors. Thus the prohibition in Deut. xxiii. 12, is explained by them to refer only to the outside of the camp of Levites, and the whole difficulty vanishes. His Lordship may, indeed, claim originality for startling discoveries, such as he makes, *e.g.*, about the Passover. Who but a smatterer in Hebrew would thus pervert the plain language of the text as to make it appear that a Commandment to be observed on the 10th would have been issued on the 14th of that month? But I must not encroach any further upon your valuable space.

In conclusion, let me ask Bishop Colenso one question. He forbids us from indulging the imagination, that God could only reveal himself to us by means of an *infallible* book. Will he have us believe that God could reveal himself through a book which contains such absurdities as he has discovered in it? DR. HERMANN ADLER."

* We have endeavoured to give in English the sound of the Hebrew words quoted by Dr. Adler. The renderings he suggests in Nos. 1 and 2 of these, are just those given in the marginal readings of ordinary Bibles.

Christian Activity.

"GO WORK TO-DAY."

AND first, we beg you to consider the amount of work there is to do. Though eighteen centuries have passed since the Saviour said to his disciples, "Go ye into all the world, and preach the gospel to every creature," the greater part of the world still remains to be evangelised. But a small portion of its population inhabit those countries which are called christian. Of these many are not christians even in name. And of the nominal christians a great proportion are strangers to the power of religion. Men almost universally are standing in need of salvation. This vast field is already white unto the harvest. The whole world, with but small exception, is open for the diffusion of the gospel. India is at your feet. The millions of China are waiting to receive you. Africa bids you come. The islands of the sea waft their voices across the deep, and implore you to succour them; while at home you have every facility for the proclamation of the truth. These multitudes of men, however diversified their circumstances, are in the miserable condition of those who "have no hope, and are without God in the world." Their wretched lives can only terminate in the indescribable woes of eternity; and by their present misery, and approaching doom, they call upon you loudly for help. To this call, as it comes from heathen lands, you respond, perhaps, by contributing to send forth missionaries. In so far as you do this, you do well. But not from heathen lands only does the appeal for help come. There is a cry, not less loud and piercing, from humanity, wretched, prostrate, bleeding, dying, at your very door. It comes from the rural district, and the populous city. It comes with peculiar force from the narrow lanes and crowded courts of your large towns. It comes with piercing tone from the brothel and the gin-shop. It rises loud as thunder from the crowds who throng to your fairs, where knaves in fantastic dress, and with grotesque gestures, exhibit themselves to the stupid and

admiring gaze of fools. It comes from the groups whom you see repairing to the fields, or lurking about your alleys, on the morning of the Lord's-day—inhabitants of a land where there are Bibles which they never read, a gospel which they never hear, sanctuaries which they never enter. It comes from the scores of children in your immediate neighbourhood who are growing up in ignorance and vice. From the workshop, and the counting-house, and the drawing-room, it issues in softer though not less affecting tones. It may be heard in the very bosom of your families, where a son or daughter, a brother or a sister, is living in ignorance of God. And can you stand idle under such circumstances, and with such cries sounding in your ears? Can you move among thousands festering with disease, in possession of a remedy which you refuse to apply? Can you stand on a wreck-strawn shore, where thousands are perishing, without stretching forth your hand to save? Can you look upon a neighbour, an acquaintance, a brother, a sister, a son, a daughter in danger, without warning, without entreating, without pointing out the path of safety? You contribute to the support of a town-mission, it may be, or of some other mean of diffusing the gospel at home, and on that account you flatter yourself that these remarks are not applicable to you. But home missionaries are not yet so numerous as the necessities of the world require; nor will they ever be until every christian understands that in his own sphere, and after his own degree, *that* is his calling. The labours of missionaries, however they may be multiplied, will never exempt christians from personal effort. The activity of every disciple of Christ is demanded. Each has his own work, which he cannot transfer to another. And, however much you may contribute for the support of other labourers—though you may have more than one dependent on yourself—they cannot become your substitutes. You have your own opportunities of usefulness. You have your own peculiar

influence. Your bodies and your faculties, as well as your property, are the Lord's; and you are chargeable with idleness if your contributions be not accompanied with individual exertion. Look again, we pray you, at the necessities of the world. Look again at the masses of ignorance and vice with which you are surrounded. Look again at the young who are growing up in ignorance of God. Look again at the multitudes who are perishing. Think again of the urgency of their case—of their fearful peril. Think again of the numbers to whom you might personally present the truth.

And when the calls are so urgent, can you be content with giving that which cost you the least sacrifice of feeling? Is it enough that you devote a little of your property to the work, while you shrink from engaging in it personally, as if it were uncongenial to your feelings, or derogatory to your dignity? It is sad to think of any professed disciple of Christ having such an inaptitude for his work that he cannot engage in it at all; and it is sadder still if it be not inaptitude but aversion that accounts for your religious idleness.—*Landels Path of Life.*

Revivals and Awakenings.

REVIEW OF THE PAST YEAR.

THE year that has just closed upon us has not been remarkable for any extraordinary display of Divine Power in the revival of christians or the awakening of sinners. We might almost say that it has rather been distinguished by Judgment than Mercy; especially in the two nations where these gracious visitations have, hitherto, been most generally vouchsafed and enjoyed. We refer to North America and Great Britain, where War with all its horrors has disturbed the one, and Suffering with all its miseries has depressed the other.

Fifty-two years ago, we remember it well, when the power of the first Napoleon was at its full height, and the resources of England were well nigh spent, the first day of the coming year was set apart as one of humiliation and prayer; and it was generally observed, by both Churchmen and Dissenters, "men's hearts failing them for fear."

Sermons were preached and exhortations delivered, for which appropriate passages of Holy Scripture were selected. Isaiah xxvi. was generally read. Let the reader turn to it, and he will find how peculiarly adapted it was to inspire trust in the "LORD JEHOVAH," with whom is "everlasting strength." We remember, too, how that declaration, "When thy judg-

ments are in the earth, the inhabitants of the world will learn righteousness," produced a conviction on many minds that the terrible chastisements inflicted by that fierce man on the nations of Europe, were permitted in order to accomplish purposes of divine mercy and goodness. The nations had sinned grievously, and they must be chastened into obedience.

And so long as men dare to transgress must they expect Divine chastisements. What thoughtful man can wonder at the dreadful punishment which many in the once-United States have brought upon themselves by their daring and reckless violation of the rights of our common humanity? and what is yet more distressing is the fact that even men, whose piety towards God we do not wish to doubt, vindicate the oppressor; while others can see no way of deliverance for the slave than by horrid war, which, next to slavery, is the greatest curse that ever afflicted humanity. Who, with the Bible before him, can possibly expect to hear of revivals or awakenings in that now unhappy land?

Neither can our own country be held guiltless, or claim exception. The wickedness of the wicked in our favoured land has not yet come to an end. Some think it is increasing rapidly; assuming new forms, and putting on a more daring front of vicious impiety. Verily, we have

need to humble ourselves before God before we can expect Him to visit us with the gracious outpouring of his Holy Spirit.

In making these remarks respecting our own disobedient and sinning countrymen, we must not be understood as wishing even to insinuate that the unprecedented sufferings of half a million of our working population have been brought down upon them as a Divine Judgment for their sins. Nothing of the kind. But so it has been, and so it is yet, that often in this world the righteous suffer for or with the wicked. For every suffering Chris-

tian in Lancashire and Cheshire we quote the closing words of the chapter to which we referred above—"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

"A Week of Prayer" is again about to be held. May it be one of humiliation also!

Narratives and Anecdotes.

THE WELSH BAPTISTS.

THEIR HISTORY—POSITION—AND DUTY.*

By Rev Thomas Price, Aberdare.

BELOVED IN CHRIST.—We purpose this year to call your attention to the *Welsh Baptists—their History—their Position—their Duty*,—their history during the centuries that are passed—their position at the present time—and their duties with regard to the future.

THEIR HISTORY.

Here a great difficulty meets the historian of the baptists, that historians of the other religious bodies know nothing of—the difficulty of fixing the date when the baptists first established themselves in Wales. There is no difficulty in ascertaining the commencement of any other religious denomination in the principality. It is an historical fact that Popery was introduced into this country in the person of Austin the Monk, about the year 600 of the christian era. The Church of England was established as the national church of this country in the year 1533, by Henry VIII. and his counsellors. The first church belonging to the Independents was formed in the year 1639, by Mr. Wroth, who left the National Church and established an Independent congregation in Llan-

faches, Monmouthshire.† The Rev. John Wesley, the founder of the religious denomination bearing his name, frequently preached in Wales, but there was no church formed in connection with Wesleyanism prior to the year 1771, when there were one or two English churches formed in the county of Glamorgan. It is also evident that there was no Welsh Wesleyan church in the principality until the year 1800. In the year 1735 or 1737, Mr. Howell Harris commenced proceedings which ended in the formation of the denomination called the Calvinistic Methodists. Their first Association was held in Watford, in the year 1743; but they were not formed into, nor acknowledged as, a religious body separate from their mother church, until the year 1811.‡

Hence there is nothing to prevent the historian, were it of any importance to do so, to fix upon the century, the year, the month, the week, or even the day, when all these religious denominations, from the Church of Rome

* Circular Letter of the Glamorganshire Baptist Association, 1863.

† History of Nonconformity in Wales, by T. Rees.

‡ Ibid.

downward, had their origin in Wales. But this cannot be done as regards the Baptists. It is impossible, at this date, to fix the day or the year when the Baptists were first established in Wales. The tradition which is most generally received, and which is confirmed to a large extent by historical facts, is—that Brân Fendigaid (Brenus the Blessed), one of the princes of Wales, with other christian friends, on their return from Rome, about the year 58 or 60 of the christian era, brought with them several christians and some ministers of the gospel, and that these good men for the first time preached the glad tidings to the people of Wales. Brân, the prince, had been brought to embrace christianity while a captive in Rome, through the instrumentality of the Roman christians; and as to the character of these good people, the Apostle Paul tells us, in Rom. vi. 3, that they all were baptized unto Jesus Christ, that they were baptized unto his death; that they were buried with him by baptism unto death; and as a consequence, that they were walking in newness of life. They had been immersed with Christ in baptism, and they had thus yielded a personal and willing obedience to Christ in the ordinance. That was the character of the church from whence came Brân, the prince, and his christian companions received their religious instructions. Every historian of any mark admits the fact that the first christians of Wales were Baptists; and all the early historians bear their united testimony to the fact that none of the Welsh people baptized infants prior to the visit of Austin, in the year 600. Austin, as the special messenger of the pope, required three things from the christians of Britain:—*To observe the Feast of Easter; admit the pope to be the Head of the Church; and to yield up their children to be baptized.** It should be borne in mind that Austin asked to have the children baptized (immersed), and not to have water sprinkled upon them: the church of the pope was not popish enough for sprinkling then. After Austin had baptized King Ethelbert in the river Swede (Qy. Swale), near York, together with ten thousand of his subjects, he came to hold an assembly on the borders between England and Wales, for the

purpose of converting the Welsh, and inducing them to receive the new doctrine. The Welsh baptists, however, opposed him, and utterly rejected his proposals. In consequence of this refusal, the Welsh christians suffered much persecution; still they grasped with a firm hand the great truths of the gospel.† Not only did Austin fail in his mission to corrupt the Welsh church in the early part of the seventh century, but the Welsh did not submit to the yoke of the Church of Rome until the year 763.‡ The fact that the early christians of Wales were baptists, is confirmed by the history of Lucius the king being baptized when about middle age; while about the same period many of the foremost men of the country embraced christianity, and followed the example of their king in submitting themselves to the ordinance of baptism. The historians give the names of many men of note and talent who were baptist ministers prior to, and at the time when Austin made his visit; amongst these we find the names of Aaron, Alban, Dewi, Daniel, Demcanus, Dynawd, Dyfrig, Ffaganus, Gildas, Julius, Paulin, and Teilo. Dynawd was at that time the president of the college at Bangor, and was chosen to argue with Austin on the question of baptism, in an assembly of Welsh ministers, held on the borders of the county of Hereford. One esteemed author refers to the period under consideration in the following terms:—"The christians in England did not know anything of christianizing or baptizing their children previous to the coming of Austin, in the year 597; and to us it appears plain that he brought it (infant baptism) not from heaven, but from Rome. But though the subjects of baptism began to be changed, still the mode was preserved in the national church for a THOUSAND years longer, as baptism was administered by immersion. From the coming of Austin here, the church in the island was divided into two—the old and the new. The old, or the baptist church, kept the primitive principles; but the new embraced infant baptism, and a host of other superstitious things belonging to Rome."||

† History of the Church, by Dr. Benedict, of America.

‡ History of the Baptists, by D. Jones, p. 48.

|| The Early Baptists, by Taylor.

* Fuller and Fabian in Crosby, vol. II.

need to humble ourselves before God before we can expect Him to visit us with the gracious outpouring of his Holy Spirit.

In making these remarks respecting our own disobedient and sinning countrymen, we must not be understood as wishing even to insinuate that the unprecedented sufferings of half a million of our working population have been brought down upon them as a Divine Judgment for their sins. Nothing of the kind. But so it has been, and so it is yet, that often in this world the righteous suffer for or with the wicked. For every suffering Chris-

tian in Lancashire and Cheshire we quote the closing words of the chapter to which we referred above—"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

"A Week of Prayer" is again about to be held. May it be one of humiliation also!

Narratives and Anecdotes.

THE WELSH BAPTISTS.

THEIR HISTORY—POSITION—AND DUTY.*

By Rev Thomas Price, Aberdure.

BELOVED IN CHRIST,—We purpose this year to call your attention to the *Welsh Baptists—their History—their Position—their Duty*,—their history during the centuries that are passed—their position at the present time—and their duties with regard to the future.

THEIR HISTORY.

Here a great difficulty meets the historian of the baptists, that historians of the other religious bodies know nothing of—the difficulty of fixing the date when the baptists first established themselves in Wales. There is no difficulty in ascertaining the commencement of any other religious denomination in the principality. It is an historical fact that Popery was introduced into this country in the person of Austin the Monk, about the year 600 of the christian era. The Church of England was established as the national church of this country in the year 1533, by Henry VIII. and his counsellors. The first church belonging to the Independents was formed in the year 1639, by Mr. Wroth, who left the National Church and established an independent congregation in Llan-

faches, Monmouthshire.† The Rev. John Wesley, the founder of the religious denomination bearing his name, frequently preached in Wales, but there was no church formed in connection with Wesleyanism prior to the year 1771, when there were one or two English churches formed in the county of Glamorgan. It is also evident that there was no Welsh Wesleyan church in the principality until the year 1800. In the year 1735 or 1737, Mr. Howell Harris commenced proceedings which ended in the formation of the denomination called the Calvinistic Methodists. Their first Association was held in Watford, in the year 1743; but they were not formed into, nor acknowledged as, a religious body separate from their mother church, until the year 1811.‡

Hence there is nothing to prevent the historian, were it of any importance to do so, to fix upon the century, the year, the month, the week, or even the day, when all these religious denominations, from the Church of Rome

* Circular Letter of the Glamorganshire Baptist Association, 1869.

† History of Nonconformity in Wales, by T. Rees.
‡ Ibid.

downward, had their origin in Wales. But this cannot be done as regards the Baptists. It is impossible, at this date, to fix the day or the year when the Baptists were first established in Wales. The tradition which is most generally received, and which is confirmed to a large extent by historical facts, is—that Brân Fendigaid (Brenus the Blessed), one of the princes of Wales, with other christian friends, on their return from Rome, about the year 58 or 60 of the christian era, brought with them several christians and some ministers of the gospel, and that these good men for the first time preached the glad tidings to the people of Wales. Brân, the prince, had been brought to embrace christianity while a captive in Rome, through the instrumentality of the Roman christians; and as to the character of these good people, the Apostle Paul tells us, in Rom. vi. 3, that they all were baptized unto Jesus Christ, that they were baptized unto his death; that they were buried with him by baptism unto death; and as a consequence, that they were walking in newness of life. They had been immersed with Christ in baptism, and they had thus yielded a personal and willing obedience to Christ in the ordinance. That was the character of the church from whence came Brân, the prince, and his christian companions received their religious instructions. Every historian of any mark admits the fact that the first christians of Wales were Baptists; and all the early historians bear their united testimony to the fact that none of the Welsh people baptized infants prior to the visit of Austin, in the year 600. Austin, as the special messenger of the pope, required three things from the christians of Britain:—*To observe the Feast of Easter; admit the pope to be the Head of the Church; and to yield up their children to be baptized.** It should be borne in mind that Austin asked to have the children baptized (immersed), and not to have water sprinkled upon them: the church of the pope was not popish enough for sprinkling then. After Austin had baptized King Ethelbert in the river Swede (Qy. Swale), near York, together with ten thousand of his subjects, he came to hold an assembly on the borders between England and Wales, for the

purpose of converting the Welsh, and inducing them to receive the new doctrine. The Welsh baptists, however, opposed him, and utterly rejected his proposals. In consequence of this refusal, the Welsh christians suffered much persecution; still they grasped with a firm hand the great truths of the gospel.† Not only did Austin fail in his mission to corrupt the Welsh church in the early part of the seventh century, but the Welsh did not submit to the yoke of the Church of Rome until the year 763.‡ The fact that the early christians of Wales were baptists, is confirmed by the history of Lucius the king being baptized when about middle age; while about the same period many of the foremost men of the country embraced christianity, and followed the example of their king in submitting themselves to the ordinance of baptism. The historians give the names of many men of note and talent who were baptist ministers prior to, and at the time when Austin made his visit; amongst these we find the names of Aaron, Alban, Dewi, Daniel, Demeanus, Dynawd, Dyfrig, Ffaganus, Gildas, Julius, Paulin, and Tello. Dynawd was at that time the president of the college at Bangor, and was chosen to argue with Austin on the question of baptism, in an assembly of Welsh ministers, held on the borders of the county of Hereford. One esteemed author refers to the period under consideration in the following terms:—"The christians in England did not know anything of christianizing or baptizing their children previous to the coming of Austin, in the year 597; and to us it appears plain that he brought it (infant baptism) not from heaven, but from Rome. But though the subjects of baptism began to be changed, still the mode was preserved in the national church for a THOUSAND years longer, as baptism was administered by immersion. From the coming of Austin here, the church in the island was divided into two—the old and the new. The old, or the baptist church, kept the primitive principles; but the new embraced infant baptism, and a host of other superstitious things belonging to Rome."§

† History of the Church, by Dr. Benedict, of America.

‡ History of the Baptists, by D. Jones, p. 43.

§ The Early Baptists, by Tait.

* Fuller and Fabian in Gresham, vol. II.

Another well-known author says :—
 "We have every reason to believe that the Welsh baptists had their assemblies, and that Dyfrig, Illtyd, and Dynawd were leading men amongst them, long before Austin came to make his attempt at converting them to popery, in the assembly held on the borders of England, in the year 600."[†]
 There are numerous references in the masterly works of Taliesin, the national bard, which confirms us in the belief that christians of the sixth century were baptized believers. He thus refers to baptism and baptizing :—

"When our Lord was
 Over the double-chin
 In the water of Jordan."

"Woe be to him that receives baptism
 And faith and religion
 Until he testifies."

"Lord of heaven and earth,
 See the amiable ones
 That have been lately
 Under the element."

"Every thing will end
 Except faith and baptism."

And when setting forth the great number of the Druids who had embraced the christian faith, he says —

"There is only God and the Druids
 That know their number under the swell of the
 waves."

And again,—

"Complete the herds of baptism."

Thus we have the national traditions, as well as the facts of history, plainly teaching us that the christians of Wales, for at least the six first centuries of the christian era, were baptized believers, or those who had been immersed on a personal profession of faith in the Son of God. There is not a single instance on record of an infant being baptized in Wales prior to the first year in the seventh century; nor was immersion, as the mode of baptism, changed for a THOUSAND years after this period.

During that period known as "The dark ages," when popery was the established religion of this country, we have not the materials to follow regularly the history of the baptized churches in this country; but that they existed here during that trying period, that they held fast to their first principles, and administered the ordinances according to the apostolic plan,

[†] Davies' History of the Welsh Baptists, p. 187.

[‡] The History of Wales, by the Rev. T. Price (Carnhuanawc).

we have every reason to believe; for when the dawn of the Reformation broke forth in this country, we find baptists existing even at that time in secluded valleys and unfrequented districts, such as Olchon, on the borders of Hereford; Llantrisant; and Blaenau Gwent, in Monmouthshire; Llanharan, Cwmygly, Craigyrallt, Gelligaer, and Illston, in the county of Glamorgan; and Cilfowyr and other localities westward. These baptists made their appearance, not as new sects, the materials of which had formed part of, and had grown tired in, and determined to come out of some existing church, as the Church of England did in the time of Henry VIII. come out of the Church of Rome; and as at a later period the Independents, Wesleyans, and Calvinistic Methodists came out of the Church of England to form new sects in the country. It was not so with the baptists of the sixteenth century: the way in which they appeared proved beyond dispute that they had existed as a religious body before, but that they were compelled for a time to hide themselves in caves and among rocks, to avoid the cruel persecutions of the preceding period. Those baptists were not regularly formed and independent churches, in the sense we now use the word, and they were not formed into what we now would call regular churches until the seventeenth century.

There was a regular congregation of baptists meeting constantly in a place called Olchon, under the ministry of Mr. Howell Fychan, or Howell Vaughan, in the time of Charles I. This church may not have been regularly and formally incorporated, according to the meaning we now attach to the terms; still it was a regular congregation, meeting constantly, and enjoying the uninterrupted ministry of the godly Mr. Vaughan as early as the year 1633. Mr. Joshua Thomas, the indefatigable author of "The History of the Baptists," obtained documentary evidence of this many years ago, in the locality in which the church met.* In the year 1649, the church at Illston, near Swansea, was regularly incorporated. It would appear that this was the first unmixed baptist church that was regularly and formally formed

* History of the Baptists, by the Rev. J. Thomas.

in Wales after the great apostacy. In the month of March, 1650, a regular baptist church was formed at Gellygaer; this church afterwards made its home at Hengoed, where it has remained, flourished, and borne much fruit until now. This is the respected church of Hengoed. During the year 1650, the baptists of Wales held their first Association since the great persecution: this was held at Ilston. Three churches were there represented—those of Olchon, Ilston, and Gellygaer. From this time up to the year 1663, the churches held an Association at least once every year. When the last of these was held in Brecon, there were thirteen regularly formed churches represented. After this Association the terrible persecution under Charles II. broke out, in which the baptists suffered much. No Association was held by the Welsh baptists for a period of twenty-eight years; i.e. from 1663 to 1700.

It is a cause of much joy to us to know that the baptists were enabled to live and also to prosper during this terrible period in the history of our country. But as usual, it has been attempted by authors and writers of other denominations to keep the bap-

tists out of sight, or to brand them with obloquy. So it was during this period in their history. The Rev. John Owen, the author of the *Memoir of Daniel Rowlands*, in order to throw more lustre on the Calvinistic Methodists, says that there were only five preachers in Wales in the year 1660; and only one of these was a baptist. This falsehood has been re-stated by John Jones, Esq., in his book on "The Causes of Dissent in Wales." But the Rev. William Roberts, Blaenau, the eminent antiquarian and talented historian, whose word is worth a load of unripe volumes and pamphlets, proves that there did exist, and he gives the names of over forty baptist ministers that exercised their ministry between 1662 and 1689.† The conduct of the Rev. John Owen and that of J. Jones, Esq., as historians, is unpardonable; such conduct is enough to destroy every confidence in them as faithful chroniclers. We have here, great ignorance—or what is equally reprehensible, great dishonesty—in relating facts.

(Will be completed in our next.)

† The Circular Letter of the Monmouthshire Association for 1857, by W. Roberts. This is a most valuable historical document.

Baptisms.

FOREIGN.

PRUSSIA, *Rositten*.—The pastor, A. Baumgartner, writes:—"In my last communication I related to you some of the wonders God has done for us here, and I can now say that he has indeed gone on to bless us. Every month we have had the joy of receiving new converts. I baptized twenty-one in the middle of the day, a little beyond the village of Albrechtsdorf; it was the first time a baptism had been publicly celebrated there, as we had met with much opposition in the place. A large concourse, nearly five hundred persons, some in vehicles and some on foot, came to witness the scene, and all behaved quietly and well. It was not till afterwards that the scoffers made themselves heard, and we were filled with gratitude to the Lord, who had stood by his servants and held the enemy in check, so

that nothing occurred to mar the solemnity of the ordinance. We have now forty-one members resident in this village, thirty-four of whom have been added to us this year. What an encouraging harvest after the long 'sowing in tears!' May the Lord grant that these his people may 'grow in grace,' and be 'steadfast, unmoveable, always abounding in the work of the Lord.' At several other stations in connection with this church, conversions have also taken place this year, so that in all we have received into the Rositten church since January sixty-seven members. Oh, that all these may be made manifest at the last great day as living branches in Christ the living vine!"

KONIGSBERG.—A. W. Freitag gives the following extracts from his journal:—"At Auzkullen, I preached to a crowded congregation, and conducted a Bible-class.

During my visit here the mayor took upon himself, at the instigation of the clergyman, to forbid the baptism of our candidates; but on my going to him and representing the case correctly, he withdrew the prohibition. A farmer then took the matter into his own hands, by hiring a set of low fellows to attend the service for the sake of making such a disturbance as should frighten us from our intention. He first made them half tipay with brandy, and then sent them to the service; but the Lord protected his people, for, from some incidental circumstances, we had deviated from our usual custom, and had baptized the candidates before the usual evening service, instead of leaving it till the close. The men were therefore disappointed, and the farmer had wasted his bribes; the baptism was over when they entered, and we were conducting the evening service. At *Tannenbergh*, a short distance from this place, we found ourselves very differently treated; the services were held at the residence of the mayor, and afterwards I had the pleasure of baptizing him, with his wife, his mother, seventy-four years of age, and five more of his relations. It was eleven o'clock at night when we went down to a little valley, where there is a flowing brook, from which the thick ice had been removed, so as to give us the necessary space. After the baptism we met in the room with the other members residing in the place, and partook of the Lord's supper together, with great spiritual enjoyment. Preached at *Schudigeran*, and baptized nine persons in the river *Pregel*. I preached and visited in *Trutenau* and *Cranz*, and spent many days in visiting the members and inquirers in *Königsberg*, where I also preached and baptized seventeen converts in the chapel in the presence of a large congregation. Thus 'the Lord' still 'buildeth up Jerusalem.' The summary of the quarter is as follows: Preached fifty times, held twenty-four Bible-classes and church-meetings, made sixty-three house visits, baptized seventy-five converts. May the Lord grant his blessing to rest on all that has been done in his name! To him alone be the glory now and for ever! Amen.

PRUSSIAN POLAND.—Mr. Arendsee, a Bible colporteur, having adopted baptist sentiments, was sent for by the superintendent and told that he must be dismissed. Mr. A. says:—"He said,

amongst other things, 'The spirit which possesses the baptists is a spirit of error.' I said that was impossible, as it had led me direct to the Lord Jesus and his word. 'Your spirit and your feelings are all deception,' said he, 'even Luther himself made fun of them.' 'The apostle Paul,' I said, 'was a thorough baptist, and, judging by their epistles, all the apostles had the same spirit; and if you, sir, were in such meetings as I have been in, I believe you would become a baptist yourself.' Mr. A., in describing how he became a baptist, said:—He had been for four years colporteur, and had been a great enemy to baptist views, till he witnessed the ordinance at *Schonlanke* last autumn, when the first three converts in that place were baptized in the Zasker Sea. He was then so much impressed that he began to search the scriptures on the subject, and thereby became convinced that the baptism of believers by immersion was scriptural baptism, and the baptism of infants by sprinkling a human invention. The superintendent then took much trouble to argue him out of his conviction, but failing in this, he sent notice to the committee of the Bromberg Bible Society, who at once sent for Arendsee, and examined him as to his opinions, and when he confessed the truth, and announced his intention of carrying out his conviction with regard to baptism, he was dismissed from the service of the Society. Mr. A., and his wife, were soon after baptized by Mr. Zeschke, at Frankfort on the Oder, and a church formed, comprising several of the northern stations, to be called Landsberg church.

SOUTHERN RUSSIA.—The awakening amongst a colony of Mennonites still continues, and the subjects of it are generally disposed to return to the scriptural practice in relation to baptism, which, indeed, is that originally taught and practised by Menno. During the first few months of this year, between seventy and eighty of these converts were immersed on profession of their faith. Churches have been formed, and suitable persons from their midst appointed as pastors. There are some Lutherans also amongst them, and others are now waiting to be baptized. But while the Lord thus gives tokens of his presence and favour, the world has also been true to herself, and a severe persecution has broken out, in which almost

all the converts are made to suffer more or less; their meetings are broken up, and their baptisms interrupted by armed mobs; whilst servants are constantly dismissed by their masters. The authorities have most strictly forbidden all the meetings, and have declared that they will not rest till all these people are driven out of the country. Scandal and lies have not been wanting to destroy their character, and amongst other things they have been accused of holding themselves to be perfect and free from sin, and also of repudiating the doctrine of the sacredness of marriage, both of which, however, they have in their public examination before the authorities most fully and positively denied. Of course the pastors are most severely pressed by the persecution, and already three of them are in prison. A deputation has now been sent to St. Petersburg to lay before the Ministry a petition on behalf of those who are thus suffering for the faith; but the severity of the Russian laws is so great that it is very uncertain if anything will be effected by it. It is most encouraging to hear, that under severe flogging and imprisonment, the converts make a good confession of Christ.

AMERICA.—We copy this brief notice from the *Morning Star*, published at Dover, New Hampshire, "Rev. W. S. Phillips, missionary among the contrabands at St. Helena, South Carolina, reports the baptism of eighty-one of that class at one time lately at that place." Liberated negroes are the contrabands referred to; many of whom are now receiving secular and religious instruction under the protection of the Federals.

DOMESTIC.

BIRMINGHAM, *Henage Street*.—On Lord's-day, Dec. 7, we had the pleasure of witnessing the baptism of eleven believers in the Lord Jesus by our pastor, Rev. S. Chapman, four females and seven males. The service in the morning was preceded by a very appropriate discourse from, "If ye know these things, happy are ye if ye do them." A very pleasing and impressive mode of recognition of the new members was adopted by the pastor at the Lord's table in the afternoon, when a brief description of the duties of church fellowship was given to the new members, suggestive of a formal

covenant with the Redeemer, which they approved by rising up. The church members were also reminded of their duties to the new converts, to watch over them in the Lord, and to aid and assist them in their progress in the divine life; if they were resolved, by the blessing of the Lord, to endorse what he had now said, they were requested to express it by standing up, which was accordingly done. It being the first baptism since Mr. Chapman came amongst us, our hearts were made glad, and all felt it to be a refreshing season. Our congregations are good, and our prayer-meetings are well attended. J. B.

IRAWICK, *Turret Green*.—On Thursday evening, Dec. 4, at the close of the usual weekly lecture, our pastor, Mr. Morris, had the pleasure of baptizing three young disciples of the Saviour. The first of these was a young lady in membership with one of our Congregational churches, who, having satisfied her conscience on this important matter, continues in communion with our Independent friends. The second is a zealous teacher in our sabbath school, who was also formerly in communion with an Independent church. This young brother, at a social meeting subsequently held for the parents of our sabbath scholars, feelingly referred to the happy effect produced on his mind by the remembrance of a pious mother's counsels, and her fervent prayers on his behalf. The third was a young man from one of our Bible classes.

G. R. G.

P.S.—We could have greatly desired that a much larger number of spectators had been present to witness this interesting and impressive ceremony; but this cannot be expected whilst this important ordinance is administered on a weekday evening.

KIRKBY WOODHOUSE, *Notts*.—After a sermon by Mr. G. Wright, of Derby, in the open-air, on the first Lord's-day in September, Mr. Scothorne baptized five believers; one was an aged man of three-score years and ten, and another was a Wesleyan Reformer. And on the last sabbath of the same month, Mr. Ferneyhough, of Nottingham, preached, and Mr. Scothorne immersed eleven more disciples of the Saviour, two of whom were Wesleyans. With the exception of the three Wesleyans, all these were added to the church, ten of whom had been scholars, and eight are now teachers.

NEWARK.—We had a most interesting baptismal service here on the last sabbath in October, on which occasion four believers were immersed on profession of repentance towards God, and faith in our Lord Jesus Christ. The text was, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." We were also privileged to see the sacred rite administered again on the last sabbath in November, when one young sister was solemnly baptized into the names of the Holy Three. The words spoken from on this occasion were, "Whatsoever he saith unto you, do it;" from which Mr. Bayly discoursed, first, On the Saviour's authority to command; and secondly, On the believer's obligation to obey. The sermon was listened to very attentively by the congregation, among which were several members of other denominations, to whom we hope it was made useful. T. F.

PRESTON.—Two female friends were publicly baptized by Mr. Payne, our minister, on Dec. 4. One was seventy-five years of age, and entirely blind, as to outward sight; but we hope all was light within. Our venerable friend had been a Primitive Methodist. The other was a young scholar in our sabbath school. And thus hoary hairs and blooming youth united to honour their Lord and Saviour!

WOLSTON, Warwickshire.—After an earnest discourse by our minister, Mr. Low, from "Can any man forbid water?" &c., three disciples were baptized by him. One was a young man from an Independent church, who, seeing baptism to be a divine command, delayed not to obey his Lord. The others were from the world. May they all prove good soldiers of Jesus Christ! J. M.

HACKLETON, Northamptonshire.—During the past eight months we have had the following baptisms. May 4, seven; June 1, five; July 6, eight; Aug. 3, nine; Sep. 7, three; Nov. 2, seven; Dec. 7, two; in all forty-one, by the pastor, Mr. T. Williams.

OLD BASFORD, near Nottingham.—Seven believers put on Christ by baptism on the first sabbath in September, three of whom were from the church at Arnold.

LOUTH, Walker Gate.—We had two baptismal services in October, when five followers of Jesus thus put on the profession of his name. These were added to the church.

LEEDS.—*Baptist Mission to the Unconverted.*—This evening (Dec. 25) seven believers were publicly baptized in South Parade chapel by Mr. Stutterd—six females and one male. Two of the candidates had been connected with the Wesleyan body, and one with the Quakers, who was convinced by hearing Mr. Stutterd's last sermon on baptism.

HALIFAX, North Parade.—Our esteemed minister, the Rev. C. H. Clarke, baptized seven friends on Lord's-day, Nov. 30; and on Dec. 14, six more were received into the church by baptism. Our prospects are very cheering. J. A. R.

STUDLEY, Warwickshire.—Mr. James, our minister, baptized five believers in the Lord Jesus Christ on the first sabbath in December; one of whom will join the newly-formed church at Redditch. W. H.

NOTTINGHAM, Stoney Street.—Eighteen candidates, most of whom were from our country stations, were baptized and added to our fellowship on the first Lord's-day in October.

BIRCHCLIFFE, near Healden Bridge.—Eleven disciples of Jesus were publicly baptized, and then received into our communion, on Lord's-day, Nov. 16.

LONDON, Metropolitan Tabernacle.—Nov. 13, fourteen; 24, nine; 27, sixteen; Dec. 1, thirteen; 4, twenty-one; by Mr. Spurgeon. C. B.

[We are informed by a correspondent, that among the candidates baptized "in the presence of several thousand persons" on Thursday evening, Nov. 27, by Mr. Spurgeon, was Mr. William Stott, who stated his reasons for becoming a baptist. Mr. S. was formerly an Evangelist in one of the sections of the great Wesleyan family for several years. When at Rochdale he was convinced by a member of his own society of the unscripturalness of infant baptism. For some time he was unsettled, but at length yielded to his convictions of duty. Our friend adds, "I stood by his side before he went down into the water. Another respected minister from another body was also among the candidates." Mr. Stott is now engaged in raising a new baptist interest at St. John's Wood, Paddington, under promising circumstances.]

NOTICE.—Reports of Baptisms, with any interesting facts of the candidates or circumstances of the services, will be thankfully received; address to the Editor, Winks & Son's, Leicester.

Baptism Facts and Anecdotes.

THE PARSON AND HIS PARISHIONERS.

Some sly old baptist, we expect, has sent us by post a copy of a tract, which, on perusal, afforded us some amusement but more grief. It is headed "Watton Tracts. No. 9. Conversations on Baptism," and published by Nisbet, London.—We give "Conversation the First."

Minister. I am glad to see you looking so well, Susan. How is your baby?

Susan. It is growing nicely; I never had a more healthy child.

Minister. That is a great cause of gratitude. I suppose you will bring him to church next Sunday; there will be a baptism in the afternoon.

Susan. I hope to do, Sir, if nothing happens to prevent it.

Minister. What do you mean to call him?

Susan. I wished him to be named Charles, after my own brother; but my husband has been so pleased with the history of Joseph, that the children have been reading to him lately of an evening, that he says baby shall be his little Joseph.

Minister, laying his hand on the child's head. God grant it! may this child indeed be prospered of God as Joseph was. I hope, Susan, you will bring this child to church, not only to give him his christian name, but with the intention of bringing him up as a christian. It is very strange, that while people think the sacrament of the Lord's Supper is something so solemn that they dare not come near it, they should think so little of the sacrament of Baptism, as to consider it merely the common way of giving the child his name.

Susan. I know, Sir, that is what I have too often done; I hope I shall do better for the time to come. Would it be making too bold to ask you to explain the meaning of baptism to me, as you did that of the Lord's Supper, the first time I went to it?

Minister. You never make too bold, Susan, in seeking instruction from me; and I should be very unlike my Master Jesus, if I were not willing to give it to you. There are some of your near neighbours who are also thinking of bringing their children to the baptism

next Sunday; do you think you could persuade them to come into your cottage to-morrow afternoon, and I would then read over with you part of the baptismal service?

Susan. I know of two or three, Sir, who would be glad to come in.

Minister. Very well, then, you may expect me at two o'clock to-morrow."

So "at two o'clock to-morrow" they met, and we have the "conversations" on "The baptism with water—The name of God—The sign of the cross—and The promise to be kept." We shall give a few extracts from each of these. We take now from "The baptism with water."

Minister. I am glad to see you all here. God grant that the little time we spend together may be useful to us. The baptism to which you are all looking forward is a most important step in the lives of your infants, and one to which you should on no account look forward lightly. Jane, can you tell me what is done when a child is baptized?

Jane. You sprinkle water upon it, Sir.

Minister. And do you know why I sprinkle water upon it?

Jane. No, Sir, except that I see it so set down in the Prayer-book.

Minister. But things are not set down in the Prayer-book without some good reason. Let us therefore try to find out the meaning of this sprinkling. Can any of you tell me what is said in the Catechism about a Sacrament?

Ellen. I can, Sir; my husband makes the children repeat it every Sunday night, and that keeps it in my mind.

Minister. A very good plan, then; tell us then, Ellen, what it says.

Ellen. 'A Sacrament is an outward and visible sign of an inward and spiritual grace, given unto us—'

Minister. Stop, that will do at present. I have often told you baptism is a sacrament, therefore it is an outward and visible sign of an inward and spiritual grace. The water is something outward and visible, for we can touch and see it; and it is a sign or token to us of something that we cannot see, that goes on within the heart, and which is, therefore, called inward and spiritual.

Susan. What is that something, Sir?

Minister. It must be something that does the same to our souls as water does to our bodies.

Jane. Water cleanses the body, Sir.

Minister. And what is it that cleanses the soul?

Susan. The blood of Jesus Christ his Son cleanseth us from all sin.

Minister. Then remember, as I sprinkle the water on each of your beloved children; that it is a pledge that the Lord Jesus will cleanse their souls by the sprinkling of his most precious blood. But tell me, Jane, does water do anything besides cleanse?

Jane. Yes, Sir, it is very refreshing when one is hot and weary; and it makes the flowers and herbs to grow.

Minister. The water of baptism is,

then, a pledge that in every hot and weary day of trouble the Holy Ghost the Comforter shall be poured upon your children's hearts to refresh and revive them. That you may see that I am not speaking my own words, look in your Bible, Susan, and read Isa. xlv. 3."

What a strange mixture of sacerdotal twaddle and perversion of Holy Scripture! The talk about the child's "christian name" is silly, but harmless. The term "Sacrament" is not christian, but heathen. But where did Jane see the word "sprinkle" in the Prayer-book?

And this is the way in which these men, salaried by the state, teach their poor parishioners, and then publish their ignorant nonsense in tracts for general circulation!

Sabbath Schools and Education.

SCHOOLS FOR OLD SCHOLARS AND WORKING MEN.

By the favour of a gentleman who is well-known in the locality of Ashton-under-Lyne as an ardent friend of education, having devoted, for many years, his peculiarly adapted abilities to that great object, we have obtained a perusal of some very interesting facts contained in the "Report of the Albion Street, Working Men's class, giving some details of its origin and progress."

"If it were possible to collect and narrate all the circumstances and incidents that have arisen in connection with our Working Men's Class, we should be able to produce a chapter of no ordinary interest. A short time previously to its commencement a spirit of prayer took possession of the hearts of some of the teachers in the sabbath school, who were induced to meet together at seven o'clock on the morning of the sabbath to spend an hour in prayer for the outpouring of God's blessing upon the labours of the day.

On the 16th of July, 1856, Mr. Sunderland, the superintendent of the Albion Street Boys' School, on his way to the school, met a young man in Chapel Street, who had formerly been one of our scholars. Shame, or some other feeling, induced the young man to shrink from observation; and, at the same time, a strong

desire was felt by Mr. S. to rescue this young man from sin and degradation. Stopping him, in familiar terms he asked him how he was; the reply was, 'bravely.' But when Mr. S. assured him that he could not be 'bravely' whilst he lived in a course of sin and rebellion against God, he hung down his head and frankly confessed that he was not so happy as he was when a boy and a scholar in the sabbath school. Mr. S. then urged him to return, advised him to give up pigeon flying and all such sinful sabbath amusements, and once more enter the school. He replied, 'I conna for shaam—they'll laugh at me. I conna read now—I've forget it all.'"

The thought of a class or school for such, instantly occurring to Mr. S., he mentioned it to the young man. The idea of a place separate from the children took a favourable hold on his mind, for he evidently wished to renew his ability to read.

This interview and conversation led to the opening of a separate room, and a canvas among those of the old scholars who, like this young man, were pursuing a course of folly and vice, especially on the sabbath-day. They were reasoned with in a kind and affectionate manner; the evils which sin always brought upon its victims were faithfully described, and the way of escape from them pointed out.

"The following sabbath witnessed the first gathering of our working men's class. It was, indeed, a day of small things only, numbering one in the morning and two in the afternoon. But those who came were quite pleased with the appearance of things. Having made their first visit it was pleasing to find how anxious they were to tell 'the news.' The class soon became the topic of conversation in the mills and work-

shops. The second sabbath brought six or seven, who were quite pleased with the novelty of the thing."

Such was the origin of this humble and unpretending institution. Of its further progress and usefulness to many, through the vigorous efforts of its conductors to break in upon the dens of vice which may yet be found in secret corners of all populous places, we shall give several most remarkable and cheering facts.

Religious Tracts.

OUR PROPOSED NEW SERIES OF TRACTS ON BAPTISM.

LAST year, when we informed our readers that our stock, from which for many years it had been our custom to make gratuitous grants to all those baptist ministers or other friends who could not afford to purchase them, was nearly exhausted, we also mentioned our intention to publish a new and more attractive series, adapted for general distribution at baptismal services, and enclosure by post. We now repeat the notice, and shall be greatly obliged to any minister or friend who will furnish us with suitable matter. None should exceed what would fill an ordinary four page tract; and shorter, to fill two pages, or even one, would be adapted for our purpose. The sooner we receive them the better, as we wish the series to appear as early in the present year as possible. All matter should be

sent to the Editor of the *Reporter*, Winks & Son's, Leicester.

Zeal for the authority and due observance of Divine ordinances is a christian duty at all times and under all circumstances; and especially in these days, when renewed attempts are being made to pervert the ordinance of baptism from the great design of its original institution. We might refer, in proof, to the extracts we have just given from a "Church" tract in a former page. But such trifling talk, we may be told, will only succeed among an ignorant and dependent village population. Very likely; but other, and far more plausible and powerful modes of attack have recently been brought to bear on our faith and practise in the observance of this ordinance. We therefore fearlessly assert that we do right, not only in defending our position, but in carrying the warfare in favour of scriptural truth into the ranks of our opponents.

Intelligence.

BAPTIST.

BAPTISTS OF OTHER LANDS.

AMERICA.—According to the *American Baptist Almanac* for 1863, there are, in connection with the Regular Baptist churches in the United States, 588 associations, 12,648 churches, 8,018 ordained ministers, 1,036 licentiates, 1,037,576 members, of whom 69,073 were baptized in 1861. In Nova Scotia, there are 3 associations, 142 churches, 74 ordained ministers, 7 licentiates, 14,838 members, of whom 539 were

baptized in 1861. In New Brunswick, 2 associations, 125 churches, 70 ordained ministers, 19 licentiates, 8,070 members, of whom 359 were baptized in 1861. In Canada, 10 associations, 249 churches, 165 ordained ministers, 85 licentiates, 12,359 members, of whom 606 were baptized in 1861. In the West India Islands, 4 associations, 205 churches, 154 ordained ministers, 49 licentiates, 96,500 members, of whom 1,000 were baptized in 1861.—The following are the *estimated* statistics of the "other denominations that practice immersion." Anti-mission baptists:—180 associations,

1,800 churches, 850 ordained ministers, 60,000 members. Free-will baptists:—143 associations, 1,285 churches, 1,033 ordained ministers, 188 licentiates, 58,055 members, of whom 2,033 were baptized in 1861. Six Principle baptists:—18 churches, 16 ordained ministers, 3,000 members. Seventh Day baptists:—4 associations, 86 churches, 77 ordained ministers, 4 licentiates, 6,686 members. Church of God (Winebrennarians):—275 churches, 132 ordained ministers, 14,000 members. Disciples (Campbellites):—2,000 churches, 2,000 ministers, 350,000 members. Tumblers:—150 churches, 150 ordained ministers, 8,200 members. The total membership of all these churches is, therefore, 1,600,284.—The principal baptist societies of North America are:—The American Baptist Missionary Union (income, 85,192 dollars; missions, 19; missionaries, exclusive of those in Europe, 40 males and 39 females; whole number of members, 81,000); American Baptist Publication Society (income 56,306 dollars; publications, 729); American Baptist Historical Society (connected with the American Baptist Publication Society); American Baptist Home Mission Society (income, 37,594 dollars); American and Foreign Bible Society (income, 16,688 dollars); American Baptist Free Mission Society. All these societies are now suffering very seriously in their finances in consequence of the war.—The baptist periodicals in the United States and the British provinces number 30; of which 17 are weekly, 9 monthly, 1 semi-monthly, and 3 quarterly.—The baptist colleges in the United States are 35, and 13 Theological Institutions.—The intelligence from the South is much more meagre than usual, in consequence of the war.—Dr. Sprague, in his "Annals of the American Baptist Pulpit," gives the following as the date of the origin of the baptist church in the several States:—"Rhode Island, 1636; Massachusetts, 1663; New York, 1669; Maine, 1682; South Carolina, 1683; Pennsylvania, 1684; New Jersey, 1688; Delaware, 1703; Connecticut, 1705; Virginia, 1714; North Carolina, 1727; Maryland, 1742; New Hampshire, 1755; Georgia, 1757; Vermont, 1768; Tennessee, 1780; Kentucky, 1781; Ohio, 1790; Illinois, 1796; District of Columbia, 1802; Indiana, 1802; Missouri, 1804; Mississippi, 1807; Alabama, 1810; Louisiana, 1812; Michigan, 1822; Iowa, 1836; Wisconsin, 1837; Texas, 1840; Florida, 1842."

GERMANY AND DENMARK.—The statistics of the Continental baptist churches, given in the April number of the Quarterly Reporter of the German Mission, show a very considerable increase on those of the

preceding year. The number of churches has increased from 66 to 72; preaching stations from 855 to 987; and church members from 8,935 to 10,370. Of these, 16 churches, with 121 preaching stations and 1,670 members, are in Denmark; one church, with 12 stations and 201 members, is in Switzerland—at Zurich; one, with 12 stations and 100 members, at Mühlhausen, in France; and one, with 23 stations and 332 members, at Adamon, in Poland. The mission is rapidly extending its borders northward and eastward into Russia and Poland, notwithstanding the very severe persecution to which the baptists are subjected in both these countries, and southward along the Rhine, and into Switzerland and France. The money collected by Mr. Oncken on his recent visit to England and Scotland has enabled most of the colporteurs and missionaries to remain at their posts, and the work of Bible and tract circulation and house visitation has been industriously carried on. 16,992 Bibles and Testaments were sold during the year, and 1,097,400 tracts printed and issued from the depository at Hamburg; of these, 540,900 were already in circulation when the statistics were compiled. The sabbath schools in connection with the baptist churches now number 77, with 1,700 scholars; and it must be remembered that this is quite a new institution in Germany, having been introduced from England by Mr. Oncken. The mission is yet greatly in need of funds, that these efforts may still be sustained and increased.

FRANCE.—In addition to the churches sustained by the Baptist Missionary Society, there are several baptist churches in France which have until lately been sustained by the American Baptist Missionary Union. At Denain (Nord), there is a church of 39 members; at Chauny (Aisne), there is a church of 100 members; and at La Fère of 100; at Verberie (Oise), there is a church of 31 members; and at Paris (10, Rue St. Roch, near the Tuilleries), there is a church of 57 members, of which M. Dez is pastor, and of which M. Cadot, recently in England, is one of the evangelists. During the year, in connection with all the churches, not less than 30 persons have been baptized. At Paris, especially, a suitable place of worship is much needed; and the Mission generally has suffered severely, through the withdrawal of the aid formerly given from America. The address of M. Dez, the pastor of the church in Paris, is 27, Rue Blottière, Plaisance.

SWEDEN.—Our accounts from Sweden are still encouraging. The *American Baptist Almanac*,—which, however, does not

give the latest intelligence,—informs us that there are 150 baptist churches in Sweden, containing 4,865 members, of whom 639 were baptized in 1861. According to a resolution passed at a Triennial Conference in 1861, the churches have been formed into seven associations, and this measure has been the means of uniting and strengthening the churches. Of Home Missionary Societies there are now ten in operation, five of them supporting altogether twenty-one colporteurs. The remaining five also support a few. A number of laymen, members of the churches, also make trips into the country, to preach the Gospel and scatter the leaves of divine truth. Generally, the efforts of our brethren in Sweden appear to have been blessed. In the neighbourhood of Stockholm, where great indifference on the subject of religion has prevailed, there are now from four to ten preaching stations opened, in which brethren from the city preach the Gospel each Lord's-day. Several persons have been hopefully converted through this instrumentality. In North Sweden gracious revivals have been experienced. In Sundsvall and the churches around, a great dearth had prevailed for a long time. But in January, 1862, Brother O. Engberg writes—"A work of grace commenced, and has continued to the present time (April). Thousands who never before attended meetings have flocked together to hear the Gospel, and awakenings have been reported in all the churches around Sundsvall." In Jemland, a similar awakening has occurred in connection with the labours of brother O. Palm. Infant sprinkling by compulsion is practised as the general rule in Sweden, and in many cases baptist parents are compelled by the civil authorities to pay the assistants employed. In Norway, there are important openings for the preaching of the Gospel. Three small churches have been organized there—one at Porsgrund, another at Lausvig, a third at Skien. Twenty-six persons were baptized in Norway in the year 1861. The most earnest entreaties have been sent to Mr. Wiberg that a missionary might be appointed to labour specially in Norway.

AUSTRALIA.—From a return issued by the Registrar-General based upon the general census of the population of Victoria, taken in 1861, we are supplied with some interesting statistics of our various religious denominations. At the taking of the previous census in 1857, the total population of the colony was ascertained to be 410,776, and in 1861 the number was 540,322, showing an increase of 31.54 per cent., or nearly one-third. Last year the relative strength of the different religious professions stood as follows:—Church of

England, 205,695; Roman Catholics, 109,820; Presbyterians, 87,103; Methodists, 46,511; Independents, 12,777; Baptists, 9,001; Lutherans, 10,043; Unitarians, 1,430; Jews, 2,903. Nearly all the smaller sectarian bodies in the world have sent a contingent to Victoria; we have in addition 1,392 Secularists and people of "no religion;" Pagan Chinese, 24,551; other Pagans, 1,072; and Mahomedans, 189. This strange commingling of religions among half-a-million of persons will create little surprise when the one great attraction which mainly induced the gathering of the community is remembered. The number of Independents rose from 10,739 in 1857, to 12,777 in 1861, or at the rate of 19.08 per cent. in the four years. The baptists increased during the same period from 6,412 to 9,001, or 40.37 per cent., which may be attributed chiefly to the opportune arrival of the Rev. Isaac New and James Taylor. But 11,536 persons refused to state their religion to the Government from conscientious scruples. Assuming a proportion of these to have been sturdy baptists, and estimating the subsequent increase at a very moderate computation, there cannot be fewer than 10,000 adherents to our denomination in this colony at the present time. During the last year three names have been added to the list of ministers—the Rev. W. B. Landells, a popular Independent minister, who was baptized and accepted the oversight of the first church in Geelong; the Rev. James Smith, formerly a well-known missionary in India, who came to this colony and has succeeded in establishing a prosperous church at Castlemaine; and the Rev. Mr. Crosby, a young minister from England, who, upon his arrival, was elected to the pastorate of the baptist church at Emerald Hill, in the vicinity of Melbourne. In January last the new church built for the use of the large congregation of which the Rev. James Taylor is the pastor, was completed and opened for Divine worship. This beautiful and commodious building has since been so well attended, that the permanent sitting accommodation has often been found insufficient, the aisles and every portion of available space being occupied by persons crowding to listen to the simple but earnest preaching of the greatly esteemed minister of the place, who, despairing of the needed help from the old country, has, in addition to his other labours, undertaken to conduct a student-preachers' class. The church at Albert Street, under the pastorate of the Rev. Isaac New, held its anniversary services in March, when a highly satisfactory report was presented, showing the progress of the several interests, and the usefulness

of the various active associations connected with the church. The people had raised about £1,750 during the preceding year. Mr. New is much beloved by his congregation, and honoured everywhere. We regret that up to the time of publication, our usual correspondence from Sydney has not reached us.—*Baptist Hand-Book*, 1863.

DOMESTIC.

MR. SPURGEON ON MODERN MIRACLES.—The Rev. Mr. Spurgeon delivered a lecture lately on "Modern Miracles," in the Metropolitan Tabernacle. The Earl of Shaftesbury presided, and said he had willingly complied with the request that he should take the chair, because he was desirous to show his sincere respect for their excellent pastor, the Rev. Mr. Spurgeon, and his deep interest in the cause which the rev. gentlemen had undertaken to maintain that night. The Rev. Mr. Spurgeon then commenced his lecture. He explained that according to the definition of Johnson a miracle is a wonder, a thing to be spoken of as beyond human power. Man had been able to do through two great engines—faith and prayer—what human power could never accomplish. He referred to instances in which, through the means he had mentioned, great objects had been effected, and these were the "modern miracles" about which he spoke. Having addressed his audience for about three-quarters of an hour, the rev. gentleman made a pause, and while he rested, several boys sang the first piece in the musical programme, "God is the refuge of his saints." At the close of the piece the rev. gentleman proceeded with his address. After speaking for half an hour he paused again, and again the boys sang. When they ended the lecture was resumed, and at its close pictorial illustrations of the prominent matters referred to were exhibited. The whole building was densely crowded.

NEW BAPTIST CHAPEL, NORTHAMPTON.—The ceremony of laying the foundation-stone of a new chapel at Northampton—for the congregation under the pastorate of the Rev. J. T. Brown—took place Dec. 9. Notwithstanding a driving rain, a considerable number of the congregation, children, and friends of all denominations, assembled to form the procession, which left the Exchange and proceeded to College Lane, the site of the new chapel. After a short service, a handsome silver trowel, with an appropriate address, was presented by the teachers to the pastor—the Rev. J. T. Brown—with which to lay the stone. After a document of church annals, a few coins, &c., had been deposited, the stone was lowered. Some 2,000 per-

sons were supposed to be present. A tea-meeting was afterwards held, and a public meeting in Doddridge Chapel, when the Revs. J. T. Brown, T. T. Gough, E. L. Forster, T. Arnold, and other ministers, delivered addresses. Upwards of £4,000 have already been subscribed towards the erection of the chapel, its total cost not exceeding £5,000. A fine Corinthian front of Bath stone, and a handsome interior, will render it a building worthy the town and neighbourhood.

BILSTON, Salem Chapel.—More than six hundred friends sat down to tea, on Tuesday, Nov. 25; after which the Rev. W. Jackson, the minister, presided at a public meeting in the chapel. The object was to pay for the improvements made in the minister's house. Speeches and music varied the social entertainment of the evening.

COVENTRY.—Before the departure of the Rev. W. T. Rosevear to Abingdon, a large tea meeting was held in St. Mary's Hall on Monday evening, Nov. 17; after which Mr. E. was presented with a purse of twenty-five pounds by his friends, with many expressions of their good wishes for his future welfare.

MERTHYR TYDVIL.—A tea meeting of the English church and congregation was held on Monday evening, Dec. 1, after which a public meeting was held, when a purse was presented to Mr. G. W. Humphreys, B.A., and to Mrs. H. a beautiful teapot. Mr. H. is removing to serve the church at Wellington, Somerset.

TONGWYDDLEAS, near Cardiff.—The new and substantial chapel erected by Mr. Evan Evans, of Cardiff, was opened for divine worship on Nov. 16 and 17, with several sermons. This chapel is intended for services in English; the old Welsh church and their pastor, Mr. Jones, giving their sanction to the undertaking.

MIDDLETON, Lancashire.—A new baptist church of twenty-two members was formed at this place by Mr. Duncley, of Heywood, on Lord's-day, Nov. 16. Mr. D. then administered the Lord's Supper. Mr. J. P. Catanach, who has been instrumental in raising this cause, is the minister.

WILLENHALL, Little London.—Upwards of six hundred friends took tea in the Market Hall, on Tuesday evening, Nov. 18, in order to congratulate the minister, Mr. Boxer, on the restoration of concord; when addresses were delivered, and the charms of music increased the harmony.

Ross, Herefordshire.—The chapel in Broad Street, having been considerably improved, internally and externally, was re-opened with sermons and a tea meeting in November. The place now presents a very pleasing appearance.

NOTTING HILL, London.—At the anniversary of Norland Chapel, sermons were preached, and a public meeting held, Nov. 25, Alderman Abbiss in the chair, when a very favourable report was given by Mr. Stent of the rise and progress of the church, congregation, and schools. Fifty pounds were secured, and fifty more promised towards the debt of £9,000.

RAWDON, near Leeds.—The baptist church at this place is contemplating the erection of a new place of worship. The late Robert Milligan, Esq., of Acacia, left £950 for this purpose, and N. Briggs, Esq., of Cliffe Cottage, has offered £1,000. Upwards of £1760 have now been secured for this desirable object.

LANCASTER.—A welcome tea meeting was held in the Assembly Room, Nov. 18, by the members and friends of the new baptist church to receive Mr. S. Todd, late of Rochdale, as their pastor. We are glad to hear that the prospects of success in Lancaster are cheering.

LEEDS, Coll Lane Chapel.—This ancient place of worship, having undergone extensive alterations and improvements, was reopened in November. A friend has favoured us with some interesting facts in the history of the place, which we shall give in our next.

South Parade Chapel.—At a large tea meeting, December 22, a neat copy of the Sacred Scriptures, and a pair of gold spectacles, were presented by the sabbath school teachers and scholars to Mr. David Wilkinson, on completing his twenty-first year as superintendent. J. S.

THE RAMSGATE CHAPEL CASE has been heard before the Vice-Chancellor, who, after a long hearing, dismissed the case with costs, which fall upon the strict communionists. We shall give some curious facts from the report in our next.

REMOVALS.—Mr. J. F. Stevenson, B.A., late of Mansfield Road baptist chapel, Nottingham, to the Independent church, Trinity Chapel, Reading.—Mr. W. B. Davies, late of Faversham, to Cow Lane, Coventry.—Mr. J. Beard, late of Tenbury, to Garway, Herefordshire.—Mr. J. Thomas, of Pontypool College, to Amlwch, Isle of Anglesea.—Mr. Charles Clarke, B.A., of Huntingdon, to Ashby-de-la-Zouch.—Mr. H. Owen, of Crewkerne, to Milford Haven.—Mr. H. V. Cowell, of Regent's Park College, to Taunton.—Mr. W. Jones, of Bargoed, to Bute Docks, Cardiff.

RECOGNITIONS.—Mr. J. K. Chappel, at Salem, Boston, Nov. 20.—Mr. George Sear, at Histon, Cambs., Dec. 2.—Mr. R. Richards, at Morriston Zion Chapel, Swansea, Dec. 1.

MISSIONARY.

EVANGELICAL EFFORTS IN ITALY.

LEAVING to others the task of noting the political movements which are transpiring, we are anxious to record any indications of the progress of the gospel in the new kingdom of Italy.

The Rev. H. J. Piggott, B.A., who is in connection with the Wesleyan Mission, writing from Milan, gives some trustworthy information. We select extracts from one of his letters.

"It is now almost five months since I came with my family to this city,—the largest, richest, busiest, of the north of Italy. At Ivrea, where we spent the winter, we left behind Mr. Lissolo to carry on the work, of which, by God's blessing, we had been permitted to see a hopeful commencement in that place and neighbourhood. His labours have not been without fruit.

In Milan the evangelical movement has, perhaps, planted as firm a footing as in any city in Italy. The Waldensians have an ordained minister here, and are doing a solid, steady work. There are also two evangelists connected with what is called the Free Italian Church; and under their hands, by God's blessing, a work is growing up which I have not yet seen equalled in the land. They have two large halls in two different parts of the city, and twice on the Sunday, and every night of the week, in one or other of these a public service is held. Not fewer, I should think, than six hundred persons regularly hear the truth from their lips. I confess that when on a week evening I have seen four or five hundred persons crowd together into a close, uncomfortable room, to hear a simple, ineloquent exposition of the Scriptures, and have remembered that this happens on every night of every week, I have blushed a little as the image rose before me of week-night congregations at home. My own particular work here at Milan is of a character not easy to describe. I form acquaintances, receive visits, converse by the way, and seek in such modes as are open to me to use my private influence for Christ and his truth. Then, again, I am trying to gather round me young men, if haply I may find some among them called and qualified by the Holy Ghost to become labourers in the field.

At the city of Parma, Signor del Mondo, who was during the greater part of last year under the tuition and care of Mr. Green, has now been established about four months. Some time was spent in forming acquaintances and seeking a suite.